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Review.

JOY IN HEAVEN OVER THE PENITENT: A Sermon delivered in Park-Street Church, Boston, before the Penitent Females' Refuge Society, on the evening of Sabbath, December 18, 1825: By JUSTIN EDWARDS, Pastor of the South Church in Andover.

The worth of the soul can never be fully appreciated in this world; and of the realities of a future state, we can at present form but a very faint conception. The inhabitants of this world live for the most part, as if they had already reached their home. They view this earth as their abiding place; and they have no taste for a better country, "whose builder and maker is God." The Christian who differs from the generality of mankind, has still much of a worldly spirit. His views of eternal things are limited and feeble; and he is slow of heart to believe in the wonders of an untried state of existence.

The world at large, look upon the conversion of a sinner, as no cause of joy. They are ever ready to call in question the reality of the change; and to consider the subject of it as lost to their society. They view religion as a gloomy thing. Their consciences are seldom at ease, in the society of consistent Christians; and when their consciences have not become entirely dead, they feel that they have no part nor lot in this matter; and instead of rejoicing in the conversion of sinners, they complain of the strictness, the superstition, or the fanaticism of those whose conduct thus reproves them for their irreligion.

The Christian loves the cause of the Redeemer. He loves to hear that souls have submitted to him; and if his graces are in exercise, he feels a thrill of joy at the recital of every single instance of conversion. But, O, how feeble is this exercise! How soon does he lose sight of such special manifestations of mercy, and place them among the more common blessings of Providence!

That a man who has gone on in a course of sin, should at length come to exercise a few relentings of soul, and these so feeble as scarcely to be perceived by himself, and accompanied, too, by much that is sinful and imperfect ——that such an one, thus only beginning his work of repentance, should occasion a song of joy, among the hosts of Heaven, is a circumstance that demonstrates at once the immense worth of souls, and the amazing deficiency of even those Christian exercises which consist of a few cold-hearted prayers, and slight temporary exertions towards the conversion of the multitude of sinners that surround him.

The Christian at best feels but little of the worth of souls; and too often does his conduct betray a degree of indifference to the subject which brings reproach on the character of his profession. He professes to believe that the wicked are condemned already; but he neglects to warn them. He knows that their feet shall slide in due time; but he makes no special exertions for their rescue. He sees them filling up the measure of their iniquity; but he neglects to interpose. He views them rushing onward blindfold to the very precipice of ruin; but he puts not forth his hand to lift the covering from their eyes; nor raises his warning voice, to tell them of danger and of death.

But these are not all his inconsistencies. One should think that when stimulated by desire for the rescue of sinners, he would turn his attention to cases of the greatest urgency—that he would feel the most solicitude for those who were in the greatest danger—that, instead of searching through the ranks for such as were travelling at a comparatively slow rate, he would first fly into the thickest of the danger, and snatch the victims of destruction from the very jaws of death. Yet instead of this, we see him in general selecting his objects among those who have but just commenced their downward course; and those whose progress might probably be intercepted with the least exertion. He has but *little* labour to *bestow*; and this he would husband to the best advantage. Were he but to exert himself through the energies of him who is his strength and righteousness, he might prove successful even in the front ranks of those self destroyers; but he has too little soldiership for this. He is afraid of the enemy's camp. His armour sits too loosely upon him; and he has too little confidence in his spiritual shield. This leads him habitually to flee from the abodes of the vicious and the abandoned; and to seek out his scanty field of labour among the young, the decent, the prudent, the orthodox, the *almost* Christians and the whited sepulchres that surround him; and though the latter—inspiration itself being judge, are in a far more hopeless case, than those whom he abandons as incorrigible, he still continues to attack them as if they were indeed but striplings in the field!

Nor does the evil end here. Christians from a long habit of giving over the devotees of vice to almost certain destruction, have come at length to forget to pray for them. And from withholding their solicitude and their prayers, they have learned to regard them with unmingled disgust and contempt, as beings unworthy of benevolent solicitude, whose touch is pollution, and whose salvation itself is scarcely to be desired.

The Boston Female Penitents' Refuge Society, the Anniversary of which gave rise to the sermon before us, has for its object the reclaiming of just such a class of degraded offenders as we have been alluding to; and would our present limits permit, we could readily show by documents which accompany the sermon, that the exertions of such a society are far from being fruitless. Many of these inmates of the temples of debauchery, have been reclaimed; some have been restored to their friends; and, what is far better—a few, in the judgment of charity, have become sincere penitents; and embraced the religion of the Saviour.

Now, we would ask, why, in the name of Christian charity, are there so few societies of this description throughout the sea-port and inland towns of this country? Is it because these very cancers in community, which are corroding themselves upon the ranks of a more civilized population, are very few in number and confined to a very limited circle of influence? Facts are far otherwise.

And who is not aware that every considerable village throughout our western country can bear testimony to the truth of this remark? And what is still worse—the evil is far from diminishing. There is every prospect that the internal navigation of this section of country will lead to its increase an hundred fold.

We cannot pursue this subject: and if we had sufficient leisure for doing so, there would still be some material points of illustration, which delicacy would forbid us to bring before any promiscuous class of readers. We cannot fail to see from the preceding remarks, however, that the author of the sermon before us was placed in circumstances of peculiar delicacy. It was no trifling task to bring the claims of such a society before a promiscuous congregation of worshippers; and to maintain, at the same time, the dignity and purity of pulpit eloquence. But this task, the author has performed, in a manner which does him great credit: and there is little or nothing in the sermon before us, which will tend to lessen the high reputation he had previously established. (*To be continued.*)

Concert of Prayer in Boston, for Colleges.

We learn from the Recorder & Telegraph, that the late concert of prayer for Colleges, was observed in Boston, with an interest exceeding that on any former occasion of the kind. The meetings in the vestries of the orthodox churches, Congregational and Baptist, were crowded; and the particular object of the day was kept distinctly in view, in all the exercises. Several clergymen were present who had witnessed revivals in Colleges, and they stated many interesting facts respecting them.

"A letter from a pious father was read, exhibiting the yearnings of his heart over a profligate son in College, and his joy that a revival had commenced there:—another from the same father, shewing a heart full of gratitude to God, that his son who "was dead, is alive again."

"A venerable clergyman, who was a student in Harvard University, during its declension from the principles of its founders, excited great interest by a statement of his own experience. He had been induced to enter the sacred office, without vital piety. Some years after his settlement, he visited a place which was favoured with a revival of religion; what he there saw and felt, led him to distrust the foundation on which his hopes were built, and to cry earnestly to God to have mercy on a poor deceived minister. After great searchings of heart, and many prayers and tears, the Lord led him to the true knowledge of himself and divine truth, and enabled him to preach that Gospel of which he was before ignorant. The interest which he felt for the place of his early education, was natural and ardent, and was diffused through the meeting; and his prayers, we trust, were heard by HIM who heareth prayer.—A note was read from a town in the neighbourhood, which has not been favoured with a revival of religion since 1741, requesting to be remembered in prayer.—"We would humbly hope," say they, "that the Lord's mercy is not clean gone forever, although we at times feel discouraged, and are ready to say, can the Lord furnish a table in this wilderness. But faith says, 'Is any thing too hard for the Lord?' And let us not despair, while Jesus is on a mercy seat, and the throne of grace is accessible by the redeemed on earth." Such a request could not be denied. It seemed like a token for good; and may God grant that the prayers of Christians in their behalf shall not cease, till he come and rain righteousness upon them.——Middlebury and Williams Colleges having been blessed with revivals since the last anniversary of this kind, the most recent intelligence from them was given, which was of a most encouraging nature.—One fact was stated, which brought female Academies to view as objects of prayer."

"After another prayer by Dr. Jenks, Rev. Mr. Sharp addressed the audience in an interesting manner. One idea was particularly striking, that many of the young men in our Colleges will enter the clerical profession, whether pious or not; and hence the great importance, that their minds should be first sanctified by the Holy Spirit, which alone can secure them from fatal error."

"Rev. Mr. Dwight, communicated some very pleasing facts respecting a revival in Yale College many years since, which was the means of changing the character of that institution; dissipating the cloud of infidelity which hung over it, and causing the light of divine truth to exert an influence, which is felt to this day, not only in College, but in various other places throughout the land. In consequence of that revival, about seventy-five faithful ministers of the Gospel, were sent forth to the work; whom he had followed in their various fields of usefulness, and seen them labouring in other revivals with the happiest success.—From statements of this character he drew the inference, that revivals in Colleges, by producing revival ministers, are the most efficient and extensive means, which God has ever employed to extend his kingdom in the world."

The same paper adds, that the Methodists cordially joined in the Concert, though at a separate meeting.

UNIVERSAL PEACE.

The Christian world, without distinction, are looking and praying for the arrival of that period, when nations shall not "learn war any more"—and yet—is not this event like all others, to be brought about by Divine Providence, through human instrumentality? It is *men* who *fight*; and it is *they* who are to be *prevailed upon to cease* from fighting. Information, and argument, and persuasion, therefore, are the proper instruments to be employed in bringing about the contemplated change. Little has as yet been done: but let us not despise the day of small things.

The following extract of a late sermon of Chalmers, on the text—"Nation shall not lift up sword against nation; neither shall they learn war any more;" [Isaiah ii. 4] is directly in point. We copy it from the Peace Observer.

"It is public opinion, which, in the long run, governs the world; and while I look with confidence to a gradual revolution in the state of public opinion, from the omnipotence of gospel truth, working its silent but effectual way through the families of mankind; yet I will not deny, that much may be done to accelerate the advent of perpetual and universal peace, by a distinct body of men embarking their every talent, and their every acquirement in the prosecution of this, as a distinct object. This was the way, in which, a few years ago, the British public were gained over to the cause of Africa," for the abolition of the slave trade. "This is the way, in which some of the other prophecies of the bible, are at this moment hastening to their accomplishment; and it is in this way, I apprehend, that the prophecy in my text, may be indebted for its speedier fulfilment to the agency of men, selecting this as the assigned field, on which this philanthropy shall expatiate.

"Were each individual member of such a scheme, to prosecute his own work, and come forward with his own peculiar contribution, the fruit of the united labours of all, would be one of the finest collections of Christian eloquence, and of enlightened morals, and of sound political philosophy, that was ever presented to the world.

"Let one take up the question of war, in its principles, and make the full weight of his moral severity rest upon it, and upon all its abominations. Let another take up the question of war, in its consequences, and bring his every power of graphical description to the task of presenting an awakened public with an impressive detail of its cruelties and its horrors. Let another neutralize the poetry of war, and dismantle it of all those bewitching splendors, which the hand of misguided genius has thrown over it. Let another teach the world a truer, and more magnanimous path to national glory, than any country of the world has yet walked in. Let another tell with irresistible aagument, how the Christian ethicks of a nation is as one with the Christian ethicks of its humblest individual. Let another pour the light of modern speculation into the mysteries of trade, and prove, that not a single war has been undertaken for any of its objects, where the millions and the millions more, which were lavished on the cause, have not all been cheated away from us by the phantom of an imaginary interest."

ANECDOTES OF SEAMEN.

The money I paid a society in England, for a Bible, said the mate of an American vessel, at a late meeting, was the best money I ever spent; In that book I found the pearl of great price. I never was accustomed to gross immorality, having had a religious education; It always acted as a kind of check, but I never prized the scriptures until lately; now my greatest delight is in attending to the means of grace.

A shipmate of mine, said a sailor, on the last voyage used to persecute me very much & would swear awfully whenever he observed me reading my Bible; however before we separated, he was brought to listen to reason, and to the word of God, and became so much altered in his view of things as to be induced to purchase the New Testament.

ON TRANSIENT DEVOTIONS.

INCONSTANS was a youth who had enjoyed a pious education; he discovered many amiable qualities, and was often impressed by the religious admonitions he received; but his impressions soon wore off, and he became as careless about his eternal concerns as before. He left the parental roof and was apprenticed; and his parents having taken care to place him in a pious family, and under the faithful preaching of the word, he still enjoyed all the external means of grace, and still at times, continued to feel their influence. His attention was often times fixed when hearing the word, and he was sometimes observed to weep. On one occasion in particular, when a funeral sermon had been preached for a young person, a more than ordinary effect was produced upon his mind. He returned from the house of God pensive and dejected, retired to his closet, and with much earnestness prayed to God, resolved to attend more to the claims of religion, and to become a real Christian. The next morning he read the Bible, and prayed before he left his chamber. This practice, he continued day after day. A visible change was produced in his deportment. His seriousness attracted the attention and excited the hopes of his friends. But by degrees, he relapsed into his former state, gave up reading the Scriptures, then prayer; then re-united himself with some companions from whom for a season he had withdrawn himself, till at length he was as unconcerned about salvation as ever.—Some time after this, Inconstans was seized with a fever. The disease resisted the power of medicine, and baffled the skill of the Phisician: he grew worse and worse. His alarm became excessive, he sent for his minister and his parents, confessed and bewailed his fickleness.—What tears he shed! What sighs he uttered! What vows he made! "Oh if God would but spare me this once; if he would but grant me one more trial; if he would but indulge me with one more opportunity of salvation, how would I improve it to his glory, and my soul's eternal interest." His prayers were answered: he recovered. What became of his vows, resolutions and promises? The degree of his piety was regulated by the degree of his malady. Devotion rose and fell with his pulse. His zeal kept pace with his fever; as one decreased the other died away, and the recovery of his health was the resurrection of his sins. Inconstans is at this moment, what he always was, a melancholy specimen of the nature of mere transient religion.

What is wanting in this religion? You will of course reply, "continuance." This is true. But why did it not continue? I answer, *there was no real change of heart.* The passions were moved, the feelings were excited, but the disposition remained unaltered. In the affairs of this life, men are often led by the operation of strong causes, to act in opposition to their real character. The cruel tyrant, by some sudden and most affecting appeal to his clemency, may have the spark of pity, smitten from his flinty heart; but the flint remaining, the wretch returns again to his practices of blood. The covetous man might, by a vivid description, of want and misery, be for a season melted to liberality; but like the surface thawed for an hour by the sun, but frozen again immediately after the source of heat has retired, his benevolence is immediately chilled by the prevailing frost of his nature. In these cases, as in that of religion, there is a suspension of the natural disposition, not a renewal of it. All religion must be transient by whatever cause it is produced, and with whatever ardor it should for a season be practised, that does not spring from a regenerated mind. It may, like the grass upon the house-top, or the grain that is scattered in unprepared soil, spring up and flourish for a season, but for want of root, it will speedily wither away. Do not then, my dear children, be satisfied with a mere excitement of the feelings, however strong it might happen to prove; but seek to have the general bias of the mind renewed.

You cannot suppose, if you consider only for a moment, that these fugitive impressions will answer the ends of religion, either in this world or that which is to come. They will not honor God,—they will not sanctify the heart,—they will not comfort the mind,—they will not save the soul,—they will not raise you to heaven,—they will not save you from hell. Instead of preparing you at some future time to receive the gospel, such a state of mind, if persisted in, has a most direct and dangerous tendency to harden the heart. What God in his sovereign grace *may* be pleased to effect, is not for me to say; but as to natural influence, nothing can be more clear, than that this fitful piety is gradually putting the soul farther from true religion. Iron, by being frequently heated, is hardened into steel; water that has been boiled becomes the colder for its previous warmth; soil that has been moistened with the showers of heaven, becomes when hardened by the sun, less susceptible of impression than before; and that heart which is frequently impressed by religion, without being renewed by it, becomes more and more insensible to its sacred influence. They who have trembled at the terrors of the Lord, without being subdued by them, who have outlived their fears without being sanctified by them, will soon come to that degree of insensibility, which will enable them to hear, without being appalled, the most awful denunciations of Divine wrath. They who have been melted from time to time, by the exhibitions of Divine love, but have not been converted by it, will come at length to hear it with the coldest indifference. It is a dreadful state of mind to be given up to a spirit of slumber, and a callous heart; and nothing is more likely to accelerate the process, than occasional, yet ineffectual religious impressions. Can we conceive of any thing more likely to induce Jehovah to give us up to judicial blindness and insensibility, than this tampering with conviction, this trifling with devotional impression? These pious emotions which are occasionally excited, are kind and gentle admonitions that he has come near to the soul, with all the energies of his Spirit; they are the work of mercy knocking at the door of our hearts, and saying, "Open to me that I may enter with salvation in my train." If they are from time to time neglected, what can be looked for, but that the celestial visiter should withdraw and pronounce as he retires, the fearful sentence, "wo unto you when my Spirit departeth from you."

There is something inexpressibly *wicked* in remaining in this state of mind. Such persons are in some respects more sinful than they whose minds have never been in any degree enlightened; and whose fears have never been excited; who have paid no attention whatever to religion, but whose minds are sealed up in ignorance and insensibility. When persons who have taken some steps in religion return again; when they who have come near the kingdom of God, recede from it; and they who have sipped, as it were of the cup of salvation, withdrawn their lips from the water of life, the interpretation of their conduct is this, "We have tried the influence of religion, and do not find it so worthy of our cordial reception, as we expected; we have seen something of its glory and are disappointed; we have tasted something of its sweetness, and upon the whole, we prefer to remain without it." Thus they are like the spies who brought a false report of the land of promise, and discouraged the people. They defame the character of true piety, and prejudice men's minds against it. They libel the Bible, and persuade others to have nothing to do with religion. My children, can you endure the thought of this?—*Ch. Father's Present.*

From the Recorder & Telegraph.

LUKEWARM PROFESSORS.

There are some professors of religion, whose piety, if they have any, appears only in seasons of revival. Could you hear their prayers before such an influence descends, for they often keep up the form of prayer as a kind of quietus to their consciences, you would find them cold, dull, and languid; not to say uttering expressions with which the heart has little or no concern. Even when the Holy Spirit begins to operate; when here and there an individual begins to mourn over his wretchedness, and beseech God for pardoning mercy; these professors are still lifeless, and perceive no tokens of an approaching blessing. Soon, the little cloud begins to expand; more drops descend; one, two, and perhaps several, learn the new song of the redeemed, and rejoice in the joy of salvation: but these professors, feeling nothing themselves, are not prepared to believe that any special movement exists in the minds of others. At all events, they can perceive no indications of a general revival, and therefore are determined not to commit themselves till appearances are more decisive. Perhaps at last the cheering prospects vanish; and then they comfort themselves that *they* did not indulge anticipations which never were to be realized, nor gird themselves to the work without counting the cost.

But, lukewarm professor, has not the alarming thought occurred to you, that *your very selves* may be the cause of this melancholy disaster? You are the Achans in the camp of Israel; you have hindered the prayers of those brethren who were heartily engaged in the work; and on you hereafter will fall the curses of scores, and perhaps hundreds of souls in perdition, who might otherwise have spent an eternity in joy unspeakable and full of glory. Oh pause, and weigh the responsibility which rests upon you!—Suppose however, that God who has begun the good work, continues to carry it on, notwithstanding this ungrateful, guilty conduct of some who profess to be his followers: suppose the cloud expands till it covers the whole heavens, and a blessing descends so great that there is scarcely room enough to receive it; how do they then demean themselves? They must do something; for to remain inactive, when all around are aroused, not only Christians, but impenitent sinners, would betray their supineness in colors so glaring, that the very stones would cry out against them. Under these circumstances, perhaps they begin to frequent those consecrated places where their brethren have so long been lamenting their absence; perhaps make some heartless confessions of *former* remissness and unbelief; perhaps

shed a few tears, and express their determination henceforth to live more as becomes their high profession. But mark! when the season of special excitement begins to pass away,—when meetings become less crowded, and the cry, "What must I do to be saved?" less frequent; in short, when a crisis has arrived, which should summon every Christian to his post, that by earnest prayer and watching they may strive, if possible, to resist the approaches of sin and Satan--these lukewarm professors find themselves prevented from attending with their brethren, in consequence of *unavoidable engagements*, and except once or twice on the Sabbath, you see little more of them in the assemblies of God's people, till another revival commences, or till on their dying beds they are severally surrounded by their brethren for the last time on this side the grave!

Could we address such persons, we would say, "Are ye the "light of the world?" in what darkness then is it enshrouded! Are ye the "city set on an hill which cannot be hid?" Alas, how dimly is it seen! Do ye "so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven?" If not, you dishonour the cause you profess; and whether you ever reach heaven yourselves or not, you are a stumbling-block to others, over which God alone can prevent them from falling into perdition."

OMNIPRESENCE OF GOD.

"How widely diversified, and multiplied into many thousand distinct exercises is the attention of God! His eye is on every hour of my existence,—his Spirit is intimately present with every thought of my heart,—his inspiration gives birth to every purpose within me,—his hand impresses a direction on every footstep of my going,—every breath I inhale is drawn by an energy which God deals out to me. This body, which upon the slightest derangement, would become the prey of death, or woful sufferings, is now at ease, because he at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery; his presiding influence keeps by me through the whole current of my restless and ever changing history.

"When I walk by the wayside, he is along with me. When I enter into company, amid all my forgetfulness of him, he never forgets me,—in the silent watches of the night, when my eyelids have closed and my spirit has sunk into unconsciousness, the observant eye of him who never slumbers, is upon me; I cannot fly from his presence, go where I will; He leads me, and watches me, and cares for me; and the same being who is now at work in the remotest domains of nature and of providence, is also at my hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings and of all my faculties."—CHALMERS.

VICE AND RETROSPECTION.

I have plunged into the vortex of dissipation, in hopes of finding pleasure; but, alas, like all my predecessors, I have found it to be a phantom, a chimera of a distempered brain. True intrinsic pleasure dwells not without the pale of virtue. My character, once "the immediate jewel of my soul," and spotless, is now at the pleasure of each rude assailant. I have broken down my constitution, and have the appearance and the long catalogue of feelings of a man of years—and yet not twenty.—The dearest affections of relatives I have alienated, nay cancelled and stabbed. Relatives who have held out every possible attraction for my return.—The affections of a sister, that clung to me with the tenacity of the tendril, I have almost steeled her heart against me. O virtue, had I never strayed from thy path, I now would have had a sweet approving conscience, the approbatory smile of heaven, instead of its indignant frowns,—the warm and kindly smile of friends instead of cold and painful civilities. Oh, vice. to what hast thou brought me; to the veriest wretch in existence; and at a crisis when I should be ushering myself honourably into life and notice, my taper is spent, and the light is flickering in its socket.

A pious captain on his crew receiving a supply of Bibles from a seamen's association, thus exhorted them:—"Recollect to make use of those Bibles now you have got them, or you had better been without them." "Suppose those nautical instruments, now on board for the use of those who are appointed to navigate the vessel are neglected," observed one, what would be the consequence? certain shipwreck; what those instruments are to the ship, that the Bible is to man."

One author is a mole to another; it is impossible for them to discover beauties; they have eyes only for blemishes: they can indeed see the light, as is said of their namesakes; but immediately shut their eyes. ADDISON.

To salt meat.—Mix brown sugar, bay salt, common salt, each two pounds; salt-petre eight ounces, water two gallons; this pickle gives meats a fine red colour, while the sugar renders them mild and of excellent flavour. Large quantities are to be managed by the above proportion.—*American Farmer.*

A Warning to Drunkards.—A man named West, who had frozen both feet, while intoxicated some time since, has had both legs amputated at different times. The operations were performed by Dr. Cornish, of Falmouth, C. Cod,

RELIGIOUS INTELLIGENCE.

Extract of a joint letter from Mr. and Mrs. Goodell to a lady of this village, and communicated for the Western Recorder.

PALESTINE MISSION.

Beyroot, November 8, 1825.

DEAR SISTER IN CHRIST,—

We now sit down to address you, not as you would probably wish, from the "city where David dwelt," but from the ancient Phenicia a little to the north of Palestine. We are in a country very unlike the land of our fathers, and among a people destitute of refinement or virtue, and deplorably ignorant, superstitious and degraded. Among the lower classes of people, almost all true knowledge of God seems to be lost, except his name, and this seems to be known only to be profaned. They can hardly utter a single sentence on any subject without using it, and of course they generally use it in an indevout and irreverent manner. Those, who sell fruit and other articles, instead of always naming what they have for sale, go through the streets, crying with a loud voice, "Allah! Allah!" (i. e. God! God!) That they love and serve the creature more than the Creator, you will not doubt, when you are told that one will pronounce the pope to be greater than Christ; and another, the Virgin Mary to be better than her son, Jesus of Nazareth. Ask them, whether they love God, or love Christ, and their usual answer is "yes, and also the Virgin, and the Saints." But ask them if they love the Virgin Mary, and they answer with much animation, "O yes," but are not likely to add any thing concerning their God and Redeemer. Indeed their views of the saints differ very little if any from the views of pagans concerning *their gods and goddesses.* In other words, the saints occupy the same place in the religion of the former, which the gods and goddesses occupy in that of the latter.

A female in this country, who can read, is a prodigy. The women are in general very fond of gossipping, smoking and talking. They prate like children about trifles, without sense and without cessation. Some of them are much more industrious than others, but it is doubted, whether there are many, who could be properly called *industrious*, as the term is understood in America.

O what would we not give, if we could find a single indivdual in the whole country, who appeared to love her Saviour, and her Bible, and her closet; who wept in secret over the abominations that are committed; and whose countenance was lighted up with a glow of animation, as she spoke of Christ and of heaven! Shall we—O shall we never see any thing like this? Among ten thousands in the church, who appear never to have had a doubt of their good estate, shall we never see a humble, penitent, prayerful, conscientious, godly person? In the land, where Jesus wept and died, where Paul preached, and churches were gathered, and thousands both of men and women were converted, can no dear child of God now be found? And are there to be no more such exhibitions of divine power and grace in opening the blind eyes, and quickening the dead in sin, as in primitive times transformed with such mighty efficacy the hearts and lives of multitudes? We will not in despondency ask, "Are the mercies of God clean gone forever?" But will endeavour to encourage ourselves in the Lord our God, and with faith to lift up our prayer for this people, and say, "though our iniquities testify against us, do thou it for thy name's sake." Return we beseech thee, O God of hosts; look down from heaven and behold and visit this vine. "Cause thy face to shine, and we shall be saved."

When you and your Christian friends find your hearts filled with benevolence, and melted into tenderness for perishing millions, then think of your Arab sisters—yes, your *Arab sisters*—"flesh of your flesh"—for "have we not all one Father?" If they are "the degenerate plants of a strange vine," so are we.

Surely, to get souls to heaven, is an object worthy of every sacrifice. Reproaches, losses, hardships and sufferings, in such a cause, are unworthy to be named. There is no danger of praying too fervently, of contributing too liberally, or of doing too much. The danger is all on the other hand. O that, like Paul, we might always be able to appeal to our Savior and to the Holy Ghost, that we "have great heaviness and continual sorrow in our hearts" for dying men! And O that, like him, we might give our talents, and our learning, and our strength, and our life, to the glorious work of "turning men from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified."

The above passage, in Acts xxvi. 18. was the text of the last sermon which our lamented brother FISK, two days before the commencement of his last sickness, preached in Arabic. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." May you and we, like Baxter and Martyn, and Parsons and Fisk, and Mrs. Graham, and ten thousand others, always abound in this work! And shortly, with unnumbered millions of beings of benevolent and unspotted characters, we shall be associated forever and ever. In the mean time,

We remain, dear sister,
Your companions in tribulation, and in the kingdom and patience of Jesus Christ.
W. GOODELL,
ABIGAIL P. D. GOODELL.

BURMAN MISSION.

We are aware that the friends of this mission are solicitous to obtain every item of intelligence, that can be furnished in relation to its present truly critical situation. Every source, from which we can hope to derive any information, is immediately examined for our own satisfaction, as well as that of our readers. During the imprisonment of the Missionaries at Ava, every one must perceive, that we cannot expect to receive from them any direct communications. Every channel, through which they could be sent, is firmly closed, and the attempt to forward to us the intelligence we so much desire, might be attended with the risk of their lives.

Edward A. Newton, Esq. the gentleman by whom the intelligence of the release of Mr. Judson and Dr. Price was communicated, arrived in New York a few weeks since, and he is now in this city. He states, that, previously to his embarking from Calcutta, he was favoured with the perusal of a note from a British officer, who had recently returned to that city, which afforded satisfactory assurance, that Mr. Judson and his associates in captivity were not in immediate danger. In conversation, Mr. Newton has added, that he had verbal information, upon which we may place full reliance, that their state of safety remained the same, as late as the middle of August. On the whole, it is thought that much confidence may be indulged, that God in his providence will effect their eventual deliverance, and prepare the way for their resuming their missionary labours under the most auspicious circumstances. The war in Burmah had not, by the last accounts, come to a close; but there is sufficient reason to believe, that on the opening of the spring campaign, it will rapidly hasten to a favourable issue, in the subjugation of that populous country to British power. Should this be the case, a wide field for missionary operations would be opened, and the happiest results might be anticipated. A Grammar of the Burman language was prepared by Mr. Felix Carey, some years since; the New Testament has been translated into the same language by that indefatigable scholar and faithful missionary, Mr. Judson, and his Burman Dictionary is now in press at Serampore. These, together with other important facilities, will be enjoyed, on the renewal of the efforts for establishing Christianity in that vast empire. Mr. Hough has probably already returned to Rangoon; and Mr. & Mrs. Boardman, if a kind providence has preserved them on their voyage, are now in Serampore, where it is expected that they will continue for a time, to acquire some knowledge of the Burman language. Letters have been lately received from Mr. B., dated 52 days out from Philadelphia, from which we learn, that he had been treated with the most kind and respectful attentions from the Captain of the vessel, and that the passage, though not rapid, had thus far been quite pleasant.—*Rec. & Tel.*

MISSIONARY CONVENTION AT UNION.

On Monday, the 7th of November, the annual meeting of missionaries to the western Indians was held at Union, among the Osages, in the Arkansas Territory: Present, Messrs. Washburn and Hitchcock from Dwight, Messrs. Vaill and Palmer from Union, and Messrs. Dodge and Belcher from Harmony. At this meeting, the constitution of a permanent Missionary Convention, which is to consist of delegates from all missions to the western Indians, and to hold its meetings annually at different stations in rotation, was read and adopted. The design of the missionaries in forming this Convention, is to strengthen each others hands in the great work of evangelizing the heathen, to unite their prayers for the blessing of God on their labours, and to deliberate on the best measures for promoting the great cause in which they are engaged. The fourth article makes it the duty of the visiting members of the Convention "to use their most serious efforts by personal exhortations and prayer, to excite in the minds of the members of the family and school where they meet, an increased love to the Lord Jesus Christ."

Mr. Vaill, in a letter to the Secretary of the United Foreign Missionary Society, thus speaks of a part of the proceedings of the Convention.—[N. Y. Obs.

The convention was opened on Monday, the 7th inst. Thursday was a day of peculiar interest. The Convention having resolved itself into an ecclesiastical council, proceeded to examine Br. Palmer, Br. Jones and Nicholas the coloured man before mentioned, who had committed themselves to this body for advice and direction upon the subject of preaching the Gospel; and after prayerful deliberation, it was thought best to give each of them a license to preach the word. To this step we seemed to be called in providence. Nicholas is, we trust, designed in the hands of God for Africa. There is a prospect of his being sent out by the American Colonization Society.—And, though his knowledge is not great, yet his piety, his zeal, and humility, together with his experience, and acquaintance with the gospel, seemed to render it suitable that he should be licensed, and for a season be placed under the care of this body. Nicholas had been raised among the Cumberland Presbyterians, and became connected with their church. But after his arrival at Union, he signified his desire to be connected with us, which made it the more necessary that we should encourage and assist him. He is a noble looking mulatto, has an excellent voice, and speaks with confidence, yet he does not appear to be proud. And he certainly bids fair to be a very useful man to the people of colour and to others. Br. Palmer and Jones were both licensed under the restriction of being advised and directed for a year by their elders. The Council proceeded to recommend to their respective churches the forming of a Presbytery, at the next annual meeting of the Missionary Convention at Dwight.

Among the resolutions adopted by the Convention, were the following:

Resolved, That it is expedient to redeem Indian youth of various nations from captivity, that they may be put in a course of education, to qualify them to act as interpreters, teachers, &c. among their respective tribes.

Resolved, That it is the duty of this Convention, to address the Domestic Missionary Societies, and Bible Societies at the east, on the spiritual wants of the white settlements of Arkansas and Missouri.

Resolved, That it would be for the interest of missions to establish a permanent mission school at Union, to be composed of the following classes of youth:

1st. More advanced children of missionaries.
2d. More advanced Indian youths.
3d. Pious young men preparing for the missionary work—to be subject to the direction of the United Foreign Missionary Society at New York.

Resolved, That after the experience of four annual meetings of our missionary Convention, we feel ourselves sacredly called upon to express our cordial thanksgivings to God for the benefits we have received from our mutual counsels, encouragements and prayers.

Resolved, That this convention regard the settlement of Indians at Hopefield, as exhibiting great ground of encouragement, both as it respects the civilization of the Osages, and as an opening for the successful communication of the word of life, and that we feel ourselves called upon to express our devout thanksgiving to God for the smiles of his providence upon the settlement.

In reference to the utility of the Convention, Mr. Vaill, in his letter to the Secretary says:

I cannot express to you the benefit of this annual Missionary Convention, as it respects myself, the mission in the west, and the advancement of Christ's kingdom. An acquaintance has been made with fellow labourers. We have gained light on many points about which we were before in darkness. A union has been formed, which makes our little band feel strong amid opposition and trials peculiar to ourselves. These meetings make the cause of the heathen, which may at times be dwindling in our eyes, look great again. They give new energy to the soul, promote action, and encourage to perseverance.

SERAMPORE COLLEGE.

We have received the Fifth Report of Serampore College. It contains nothing of great interest, except the statement of some facts, which indicate that the Institution is advancing in reputation and utility. The number of the students at the date of the Report, January, 1825. was fifty-four, viz. ten native Hindoos, of whom eight are Brahmuns, one Mussulman, three Garrow youths, and forty native Christians. Two new Professors have been employed—Mr. Albrecht, from the Missionary Seminary at Basle, Switzerland, and the Rev. Mr. Swan, from the Academy at Bristol, England. Professor Mack delivers lectures on some of the natural sciences, which are indiscriminately open to all nations, without reference to religious tenets. As the system of Hindoo polytheism is in a great measure built on fallacious principles respecting natural science, such lectures, if able and judicious, will be found extensively useful in a religious as well as a philosophical point of view. The improvements on the College buildings and grounds have been considerable.—*Columbian Star.*

The receipts into the Treasury of the American Board from Jan. 21st. to Feb. 20th inclusive, were $3,913, together with $505 in the way of legacy, $14 to permanent fund for Corresponding Secretary, $246 to permanent fund for Treasurer, and $16 for Mission College in Ceylon. Total $4,694

The Missionary Herald for March, reports the formation of 19 new Missionary Associations.

Fast in New Hampshire.—Thursday, the 13th of April next, is appointed by the Gov. of New Hampshire, to be observed as a day of public Humiliation and Prayer.

The Bible Society of Cayuga county, recently took measures to ascertain the number of families in said county, who were destitute of the Holy Scriptures. In a late notice given by the society, in the public prints, it is stated, that "it is quite clearly ascertained, that more than a thousand families in this county are destitute of the Bible, and *without the means of procuring it;* and that *another thousand* are destitute who *would be willing* to purchase the Bible *at cost*, if it *could be brought* within their reach."

Revivals.

On last Sabbath week, [5th inst.] nearly 200 individuals were admitted into the Presbyterian church in Rome, as subjects of the revival in that place. These embrace but a part of those who in the judgment of charity have passed from death unto life. The day was solemn; and a large collection of people attended the meeting.

REVIVAL IN LEE.

Extract of a letter from Rev. Simeon Snow, pastor of the church in Lee, Oneida County, to the Editor of the Western Recorder.

DEAR SIR—It has graciously pleased a merciful God to visit a number of towns in this vicinity, with the copious outpourings of his Holy Spirit, by which the wilderness here is made to blossom as the rose. This work which commenced in Western and extended to other places, has, through the tender mercy of our God, reached the eastern part of the town of Lee. The inhabitants of this town are few in number. The work here has been solemn, interesting and powerful, convincing even the most thoughtless, that it was the work of God. Never have I before witnessed such pungent distress and such sensible deliverance, as many of different ages and sexes have experienced. About fifty persons appear to be the happy subjects of converting grace, from whose hearts and lips are pouring forth a song of praise to him who loved them and washed them from their sins in his own blood. Their constant song is, 'Not unto us, not unto us, but to thy name O blessed Jesus, be all the glory of our salvation.' Yet, in the midst of these rich displays of Divine grace, God has visited many families with sickness and some with death. The number of sudden deaths which have taken place within a few weeks, had added great solemnity to the work.

Yours, &c.
S. SNOW.

One of the deaths above alluded to, is noticed in our subsequent columns.

MORE REVIVALS IN MAINE.

Extract of a Letter from the Rev. Wm. O. Grant, to a gentleman in Waterville, Me. dated Feb. 18.

In the township of Newport, the Lord is pouring out his Spirit. I believe upwards of twenty have been made the partakers of a blessed hope. I administered the ordinance of baptism whilst I was among them—my heart felt a strong attachment to the dear people, and I parted with them reluctantly.

I am happy to inform you that the labours of our dear brother Medbury in Levant appear to have the smiles of heaven. The cause of religion is in a most prosperous state, and there are encouraging indications of a revival.

I was informed that in Parkman, Corinna, and Dexter, the cause of Christ was reviving and flourishing.—*Waterville Int.*

Still later from Williams College.

A letter to one of the Editors of the Recorder & Telegraph, dated Williams College, March 1, says, "The glorious work goes on in the town with unabated force; and since College has come together, it is as powerful there, according to the numbers to be affected, as it was last term. Three new ones have already obtained hopes, and a number more are under solemn impressions. Old professors are giving up their hopes. The meetings were never more solemn, and they are becoming daily more so. A spirit of intense prayer is given; and we know not where to set bounds to the power and mercy of God. I hope we shall have a continued interest in the prayers of God's people."

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 21, 1826.

Review.—We commence the review of Mr. Edwards' Sermon, this week, and shall furnish some interesting extracts from it for our next number. In the second column, seventeenth line, the phrase, "*themselves upon,*" should have been expunged.

Transient Devotions—This article is excellent—well worthy of an attentive perusal.

The Prize Poem which we copy to-day from the Recorder & Telegraph, should have been mentioned as the effusion of Mr. Willis, son of one of the Editors of that paper, and student at Yale College. It does him great credit.

The Ladder of Benevolence on our last page is given, rather as a matter of curiosity. One or two of its rounds, might perhaps have been spared.

Grace.—It is a singular circumstance that the word GRACE, the import of which is so dear to every pious heart, has no proper existence in the vocabulary of the Universalist. The law of God requires perfect obedience as a condition of eternal happiness: and all who keep it shall certainly be entitled to the reward. The angels have kept it: devils and men have kroken it. The former of these have been condemned without the possibility of pardon; the latter are provided with an all-atoning Sacrifice for sin, through whom, on condition of their faith and repentance, they may obtain redemption *as a free gift.* Faith and repentance being also wrought in the heart by divine agency, salvation is altogether of grace and not of debt. The Christian sees his own helplessness. He feels that he is dependant for every right exercise, and that all his right exercises are feeble; and though he takes blame to himself on this account, he rejoices that his help is laid on one who is mighty to save. He would not, if he could, alter any thing in regard to the terms of salvation; and his sweetest song in heaven will be "unto him that loved us and *washed us from our sins.*"

Now the Universalist never comes on to this ground. He disdains to take the cup of salvation as an unmerited gift; and is constantly endeavouring, like the thief and the robber, to "climb up some other way."

Supposing he pretends that sin receives all its punishment in this life. On this supposition he not only makes no difference between "him that serveth God and him that serveth him not:" but having suffered all that his crimes had deserved, he may come forward and demand his admittance into heaven as a matter of strict justice. While the righteous are scarcely saved, and this on the merits of another; *he* may come boldly forward after death and demand a seat in heaven, on his own merits, as a matter of right.

Or supposing him to believe that sin is a mere calamity, not deserving of any punishment at all; then again, we ask, how is he to be saved by *grace?* God is just and good; and he must be the *rewarder* of all those who keep his requirements. The soul that does not so transgress as to incur the displeasure of a perfectly holy being, must of course be saved on the ground of his own merits. On this ground, too, no fitness for heaven is required in this world: and those who spend their days in committing sin with greediness, and who indulge themselves in all manner of uncleanness are still fitting for a heaven of perfect holiness and purity.

Again; some will pretend that the death of Christ has paid all the wages of sin. On this supposition, indeed, we might find room for *gratitude;* but if the wages of sin are really paid, then it follows again that we may claim heaven as a matter of right. For instance—A owes B, a sum of money which he is unable to pay, and may justly be imprisoned: but a relative of B by advancing him the money enables him fully to cancel the obligation; B, therefore,

has no longer any demand against A, and he must at once, as a matter of right, and not of grace restore him to the full privileges of citizenship.

Once more. Some pretend that there is a limited term of punishment after death, so that all must suffer exactly according to their deeds. The inference here, is exactly the same as in the former supposition. At the precise moment when the culprit has accomplished his full amount of suffering, he may come forth and demand admittance into a heaven of purity and holiness, though clad in the aspect of a demon, and reeking with the flames of the bottomless pit. His song is—"Not unto Thee, O Lord;" "mine own arm hath brought salvation."

But again. Some consider hell as a place of discipline—a place where all the seeds of iniquity take root and spring up unto eternal life.——Such seed!—such soil!—such culture!——Can this bring forth the fruits of holiness! But, admitting that it can; still, when the time comes for the fruit to be transplanted—when the tenants of the bottomless pit shall have been converted to holiness, then they may come forth and claim heaven as a matter of right. *It was grace to send them to hell.* Hell will have been no *real* punishment. It would have been cruelty to take them out, before their transformation was completed: but this work once done—heaven is theirs, without a mediator, without an atoning sacrifice, and without the price of redemption.

The Universalist, then, can never learn the song of free grace. If admitted into heaven, he could not join in the company of the redeemed. His song would be utterly discordant; and he could make no melody in the ears of angels or men: and none which would find acceptance before the eternal throne.

But once more. Some men are calculating to get to heaven, partly through their own merits, and partly through the merits of Christ. They are too good to be lost; but not quite fit to go to heaven; and Christ must therefore make up the deficiency through his own merits. They would seem to think that Christ himself looks upon their characters with great complacency; and that his arm has been stretched out for them because of their having so much worthiness of their own. This is literally compromising with the Deity himself. It is claiming, at least, a part of the glory of one's own salvation. And when the redeemed in heaven, with veiled faces, cast their crowns, and fall down and worship Him that sitteth on the throne and the Lamb for ever and ever, saying "worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing;"—then O, what would be the attitude of the Universalist, were he admitted into heaven? Would he, too, sing of redeeming grace?—he, that had partly saved himself—that had made terms with his Saviour?—would he clothe himself with humility, and give all the honor and the glory to another? No; he would be disposed to stand up, and claim his own share of the glory. He would look round to find some ranks of worshippers who could join him in his self-complacency; and, not finding these, he would sooner leave heaven, than prostrate himself. He would then shew himself to be a rebel: would be viewed with horror, and be driven out from the company of saints and angels, into outer darkness forever and ever.

Another County S. S. Union.—We learn by a letter from Auburn, addressed to a gentleman of this village, that the Sabbath Schools within the county of Cayuga, have recently been formed into a Union, auxiliary to the Western S. S. Union of the State of New-York; and that the organization took place under very favourable circumstances.

The publishers of this paper gratefully acknowledge the receipt of three dollars from a friend who says, that "they are, though they ought not to have been, his first contribution in support of the Western Recorder." The individual alluded to, had already an opportunity of *reading* the paper; but he chose also to stand on the list with its patrons.

The Children's Friend.—We have just received the second number of the "Children's Friend," published monthly by the New-York State Branch of the American Tract Society, containing 32 pages 32mo. The matter appears to be well selected. The price is threepence a number. The publication, so far as a judgment can be formed from a single specimen promises to be highly useful to children; and the circumstance of its being issued periodically, will have a tendency to secure for it, an attentive perusal.

☞ All orders for the above work, or for the New-York Tract Magazine, and for Children's books, should be addressed to Ebenezer Watson, Corresponding Secretary, Albany.

Clerical Correspondents.—Among the clergymen who gave us encouragement of their special assistence; but a small number have as yet favoured us with communications. May we not confidently appeal to the rest of them in behalf of that species of assistance which we so much need? And by complying with our wishes will they not also contribute towards the furtherance of that cause to which they have dedicated all their powers and faculties? We would not dictate as to subjects. Any thing they may please to send us will be gratefully received.

Transylvania University.—Mr. Holley, we learn, has relinquished his chair as President of this University. We cannot regret it.

The article sent as from the pen of "M. A." is inadmissible. The sentiments contained in it are too loosely expressed; and some of them will hardly stand the test of examination.

Death of Mr. Fisk, Missionary to Palestine.—A deep gloom is cast over the prospects of this Mission by the death of Rev. Pliny Fisk, former associate of the lamented Parsons in travels, researches and missionary labours thro' the Holy Land. Mr. F. had excited high expectations in the Christian community; he had made such attainments as were thought to fit him for extensive usefulness; and had gained a strong hold on the affections of all the missionaries. Yet he is suddenly cut down, by a mysterious dispensation, in the midst of his labours, at the early age of 35 years! This was an unexpected stroke: but, the Lord reigns—He will do all things well; and, doubtless, bring good out of the event we so much deplore. This death is alluded to, in a letter which we publish today under the head of Intelligence—what follows has just this moment been put into our hands.

For the Western Recorder.

SAD NEWS FROM PALESTINE.

Death of Rev. Pliny Fisk.—The following is the postscript of a letter from Mr. Fisk to a relative of his in Hamilton College. The letter is dated Beyroot, Oct. 8, 1825, two days before his last sickness. It is of too private a nature for publication, but glows with that spirit of zeal and holy devotion, which has heretofore characterised his labours and writings. The postscript was written by one of his fellow labourers and is dated

"October 27th.—That dear friend of yours, who penned the above lines, is gone! and I cannot describe to you our griefs. He died on the 23d inst. the 13th day of his illness, from a fever. We "took up his body, and buried it, and went and told Jesus." We ask your prayers, and the prayers of all who love our Saviour, for we are in trouble. God's judgments are mysterious, but they are all right. "It is well," for God has done it. But oh the breach! when, and how shall it be repaired? The great Head of the church knows, and to him let us commit our cause.

Your truly afflicted friend,
W. GOODELL."

"P. S. This letter I found unsealed in his writing desk." W. G.

Political.

By an arrival at Boston, intelligence has been received from Europe, as late as the 20th Jan.

The news of the succession of Nicholas I. to the throne of Russia, had been confirmed. Constantine himself speaks of him as his master and sovereign; and though there appeared to have been one instance of resistance in a division of the army, every thing finally became settled, and no farther difficulty was anticipated.

The Boston papers mention that the Greeks had obtained some advantages by land and by sea over the Egyptians. The Egyptians lost a vessel or two, and about 500 land forces. The Turks are said to be suspicious of Ibrahim.

CONGRESS.

SENATE. March 3d to 9th.

On Friday, the Senate went into Executive business within ten minutes from the time of meeting. The subject under discussion was said to be of great importance. Probably it was the Panama Mission.

On Saturday there was no session.

On Monday a number of unimportant bills were introduced; and the general appropriation bill for the support of government, was ordered to be engrossed for its third reading.

On Tuesday, the bill making appropriations for the support of Government was passed; and the bill to enable the President of the United States to hold a treaty with the Choctaw and Chickasaw nations of Indians, for the purpose of extinguishing their title to lands within the state of Mississippi, was ordered to be engrossed for a third reading. This bill involves important consequences: will the poor Indians be treated with strict justice and humanity?

On Wednesday, the subject of making appropriations for certain fortifications, came up.

On Thursday, the bill making appropriations for the support of government for the year 1826, was returned to the House of Representatives, insisting on the amendment appropriating $12,000 for the payment of miscellaneous claims upon the Government, instead of $6,000, as agreed to by the House.

HOUSE OF REPRESENTATIVES.

On Friday, the business was chiefly of a local nature.

On Saturday, Mr. Cook, of Illinois, laid a resolution on the table, proposing a reference of all the various amendments of the Constitution, now before the committee of the whole on the state of the Union, to a select committee.

On Monday, several resolutions were laid before the House among which were one by Mr. Peter, of Maryland, on the subject of a survey of a road from the City of Washington to Buffalo, in the State of New York—one by Mr. Tomlinson, of Connecticut, as to an extension of the time for which military bounty lands shall be exempted from taxation by the territorial governments;—and one by Mr. Ward, of New York, on the subject of the termination of the session.

On Tuesday, Mr. Kellogg, of New York, offered a resolution to amend the constitution, by taking away the election of President from the House, and giving the right to voters to vote direct for President and Vice President, each individual to have a right to vote for two persons, one of whom shall not be an inhabitant of the state.

The discussion on the amendments to the constitution, was resumed in committee of the whole on the state of the Union; when Mr. Crambreleng spoke in reply to Mr. Storrs, and in favor of the amendment. Mr. Storrs made a brief rejoinder; and was followed by Mr. Drayton, who spoke for nearly an hour, in favour of the amendment; but before he had concluded his remarks, the committee rose.

On Wednesday, Mr. Herrick, of Maine, laid on the table a resolution proposing an amendment to the constitution, providing that propositions to amend the constitution shall not be offered more than once in ten years.

On Thursday, Mr. Whipple, of New Hampshire, laid on the table a resolution calling on the President of the U. States, to communicate information relative to officers of the Revolutionary army on half-pay. Mr. Stewart, of Pennsylvania, offered a resolution calling for a report of the Board of Engineers in 1819, relative to the system of National defence.

STATE LEGISLATURE.

SENATE, March 11th, to 17th.

On Saturday, the bill to extend the present term of the Supreme Court, was read a third time and passed.

On Monday, Mr. Spencer brought up the subject of a former resolution which goes to vest the appointment of toll collectors and superintendents of repairs on the canals, either in the Governor or Senate or Legislature. Some debate ensued—several substitutes for the resolution were offered, and the following by Mr. Stebbins was carried.

"That a select committee be appointed to inquire whether any and what alterations are required in the laws relative to the canals, and the appointment of the officers connected therewith, and the compensation of such officers, and that they have leave to report by bill or otherwise."

On Tuesday, the bill for a Bank at Waterford was taken up and lost; and from the discussion which it occasioned, one might infer that the Senate will not consent to the establishment of any more banks this winter. But public bodies are not always consistent.

On Wednesday, Mr. Crary, pursuant to notice, brought in a bill to repeal the section of the law of 1817, which directs that $250,000 shall be raised by tax on lands within 25 miles of the canals. Referred to the commissioners of the canal fund.

On Thursday, the proceedings embraced very little business of general interest.

On Friday, the committee of the whole, Mr. Burrows in the chair, took up the report of the military committee, on the petition of—— Green and others, that the sect called Shakers, may be exempted from militia duty on paying an equivalent therefor, which report is against the prayer of the petitioners.

The question on this Report is not yet decided. It was urged that it should first have come before the General Government.

ASSEMBLY, March 11th, to 17th.

On Saturday, the house went in committee of the whole, Mr. Lush in the chair, on the bill to regulate the rate of interest, and the manner of computing the same.

The first section provides that the rate of interest on all contracts and liquidated demands made after the passing of this act, and by law carrying interest, shall be computed at (blank) per cent a year, unless a smaller rate shall be agreed upon between the parties.

On Monday, a mass of unimportant business came before the house.

On Tuesday, the state Road bill came under discussion without being disposed of.

On Wednesday, a long communication was received from the revisors of the laws, showing the mode pursued in performing the duties assigned them, &c. They say they will not be able to make their report at this session. 750 copies of the communication was ordered to be printed in a pamphlet form.

The state Road bill underwent farther discussion.

On Thursday, the state Road bill came up again, and occupied most of the day. Mr. Speaker finally offered a resolution to postpone the further discussion of the bill, till the State Road Commissioners shall locate this road as they are by law directed. This resolution finally prevailed; and since the Commissioners were known to be unprepared to make the location, the bill seems thus to have undergone something like an indefinite postponement. Mr. Speaker was of opinion that the road would cost $4,000,000, and Mr. Sill had expressed himself in a similar manner.

On Friday, Mr. Heacock laid on the table, a motion to re-consider the vote of yesterday, on the resolution to postpone the State Road bill.

The act regulating highways, also came under consideration.

From the N. Y. Advertiser.

REPORT ON BANKS.

We are indebted to the Editors of the Argus for a copy of Mr. Viele's Report from the committee on Banks and Insurance Companies to which had been referred the several petitions presented to the Senate of this state, praying acts of incorporation with banking privileges. The committee, after taking a comprehensive view of the subject of banking, come to the following conclusions:

"That a well regulated banking system is highly beneficial and necessary to the commercial, manufacturing, and agricultural interests of the state.

"That the extent of its discounts and amount of its circulation can only be controlled by its own principles, not being proper subjects for legislative interference, and in these respects it must therefore be left to regulate itself.

"That for all commercial purposes, prompt payment of the notes issued is of more importance than eventual security; and notwithstanding any statuatory provisions which may be enacted, it must depend for its health and safety in a great degree upon the intelligence and integrity of those who manage its concerns: and,

"That like every other branch of commercial business, it may safely be left open and free to the exercise of individual enterprise, under such restrictions as shall have a tendency to prevent frauds, and preserve the system from the dangers attendant upon commercial speculations."

The committee further state that there can be no doubt of the propriety and wisdom of increasing such companies with the increase of trade, but that a sound discretion ought to be exercised in the increase, so that the banking capital may be located in commercial cities and villages only; that new commercial places have arisen in the western portion of the state, whose operations need the aid, and in some instances will warrant the application of banking capital.

"With respect to the city of N. York, though the committee are constrained to express their strong reprobation of the practice which is supposed to have prevailed, of obtaining charters with the view of selling out to the highest bidder, and thus levying an unrighteous tax upon fair business men; yet they consider the enormous sums that have been thus obtained, as no slight evidence that the banking capital has not as yet outrun the demand for its increase. And when men of the highest respectability for character and wealth, and engaged in every department of trade, are the applicants, the committee are induced to think that a limited accession to that banking capital already created cannot be dangerous or detrimental.

"It is believed also, that the increase of business in the various departments of trade, particularly of a domestic character, as well as the augmentation in the statistical estimates of property, has been in a ratio at least equal to the increase of banking capital. The committee have therefore further directed their chairman to ask leave to introduce a bill upon the petition for the "Partner's Bank," containing provisions of a novel character, which are submitted to the consideration of the Senate.

"Resolved, That a law ought to be passed at the present session, repealing the restraints upon private banking and regulating the conditions upon which the business shall be conducted.

Victim of Quackery.—We have been furnished with a statement of facts in relation to a death which recently occurred in this county, which calls loudly on the proper authority to suppress a system of practice, that literally consigns victims to a premature grave. Captain Gideon Denison, of the town of Knox, died on the 18th ult. aged 33 years; he was taken ill with the prevailing influenza, and called upon one of the patent steam doctors in his neighborhood, who, it seems had been pattented to kill or cure under the Thompsonian system, who commenced his high pressure operation by means of hot stones, hot drops and lobelia emetics, &c. which soon threw him into a state of delirium, and in spite of the tears and entreaties of his family, persisted in his application for about three days, when a physician was called, but too late to stay the effects of the poison which had been administered. The back and sides of the victim, were literally covered with blisters, and there was not a doubt on the minds of those who were present but that he was literally burnt to death. By this means his parents have been deprived of their principal stay in their advanced age, his relations of a dear companion, and society of a worthy member.

[*Alb. D. Adv.*

Duelling.—An act to suppress the barbarous practice of duelling has recently passed the legislature of Alabama. It enjoins that an oath shall be administered to and subscribed by the members of the general assembly, counsellors and attorneys at law, and all officers and public functionaries either civil or military, before they enter upon the duties of their stations, that they have neither directly nor indirectly given, accepted, or knowingly carried a challenge in writing or otherwise, to any person, being a citizen of that state, or aided or abetted in the same, since January 1, 1826; and further, that they will neither directly nor indirectly, give, accept, or knowingly carry a challenge to any person, during their continuance in the discharge of any public function.

Canal Packet Boats. The Canal Commissioners have reduced the tolls upon Packet boats on the Erie canal, from *fifteen* to *eleven* cents per mile.

A public subscription paper has been opened in Norfolk, Va. for the relief of Thomas Jefferson. The subscription of no person to exceed $5.

The unsold surveyed lands, owned by the United States, exceeds twenty-five millions of acres, of which over fourteen millions lie in the states of Illinois and Missouri.

Silk Worms.—At the late session of the Legislature of Delaware, a law was passed to incorporate a company for the purpose of planting mulberry trees, and raising of silk worms, the capital of which is fixed at twenty thousand dollars.

New Fabrick.—A hatter of Glasgow, has obtained a patent for making a very cheap, light, and elastic fabric for hats, caps, and bonnets. The substance to be employed is whalebone.—*Scotch paper.*

NOTICE TO SUBSCRIBERS.

Those who are indebted for the first or second volume of the Western Recorder, are requested to make payment as speedily as possible.—There is a special necessity for punctuality at this time, on account of the decease of one of the original publishers, whose estate must soon be settled.

Those who intend to pay for the third volume in advance, will recollect that the term limited in this condition has nearly expired.

The local agents, whose names, have been given in several of the back numbers of the Recorder, are duly authorized to receive payment for the publishers.

DEATHS.

At Richfield, March 11th, Mrs. Richards, consort of Col. Daniel Richards. She was distinguished for her piety. Her Christian walk and conversation, shed light upon the circle of her acquaintances; and those who have been benefitted by her counsels and admonitions, and who have oftenest associated with her in works of mercy and in acts of devotion, can best estimate the affliction which is occasioned by her removal.

At Trenton, on the 27th ult. Mr. John Curry, aged 90 years. He retained his faculties in a remarkable degree. He was a man of piety. During his last illness, which was of about six weeks continuance, he renewed his covenant with God, and became perfectly willing to take his departure from this world, "to be with Christ, which is far better."

In Williamstown, Feb. 23d, in the 66th year of his age, Mr. Taragah Comstock, a soldier of the revolution, and one who also, in the judgment of charity, enlisted a few years since under the banners of the Great Redeemer. He continued to walk worthy of the profession he had made, and at last he died in peace.

On Monday morning, after a short but severe illness, JOSEPH JEFFERSON, son of John N. Moulder, Esq. of the Treasury Department, aged three years.

In Lee, on the 28th ult. Mr. Simeon J. Van Wagener, in the 51st year of his age. After a few days sickness, he bowed to the last enemy, in calm and profound submission to the will of his Heavenly Father. His loss is sensibly felt by the church of which he was a worthy member, and by the town and society in which he sustained a number of important offices in faithfulness to God and to man. When he first experienced religion, 23 years ago, he took upon himself the following solemn covenant:

"O Lord, my heavenly Father, and God of all consolation and grace! Behold me, a wretched sinner, who deserves nothing but thy wrath and indignation; and it looks even like presumption, that such a wretch as I should offer myself for acceptance, to be thine in a covenant relation: but glory be to thy name, that thou hast been pleased to reveal unto me, a wretched sinner, the way of reconciliation and peace through Jesus Christ, the Son of thy love, that whosoever should believe in him, should not perish, but have everlasting life. Lord I believe, help thou mine unbelief. O blessed Jesus! do thou in mercy accept of me, a wretched, helpless sinner, who desires earnestly to be thine, to give himself over unto thee, and to accept of thee as his Prophet, to enlighten his benighted understanding, and to teach him the things which belong to his eternal peace;—as his Priest, to atone for his guilt, and to cleanse him and purify him by thy blood and Spirit from all the pollutions both of body and soul,—and as his King, to defend and preserve him against all his enemies, that thou might rule as King on the throne of his heart, bringing into subjection all his foes that put themselves in array against thee. O blessed God! I do hereby ratify all former covenants with thee, to be thine for time and for eternity—myself, both soul and body, all the faculties of my soul, all bodily powers, all I have and all that I possess: Lord, I would not knowingly make any reserve, but willingly give all to thee. O Lord, accept and own me as an heir, adopted into thy family by the spirit of regeneration, and in mercy grant me a rich portion of the spirit of adoption, whereby I may be enabled to cry, Abba, Father. Lord of light and love, with hand and heart I subscribe myself to be thine. SIMEON JACOB VAN WAGENER."

The following is a memorial of his admission into the church, on his receiving for the first time, the symbols of the body and blood of his Saviour:

"O Lord of glory! this day is again a monument of thy love and mercy towards me a sinner, in admitting me to the membership of thy church militant here on earth, by the means of thy servants who are entrusted with the keys of it. O Lord, do thou in mercy ratify in heaven what thy servants have done here below; and in mercy grant, for the all-atoning sacrifice of Jesus Christ thy well beloved Son, a glorious admission into the church triumphant. O blessed Jesus, may I partake of the holy signs and seals to which I am admitted, receiving them in faith as feeding on thee, and in remembrance of thy bitter sufferings and death. May I receive the bread as thy body broken for my sins; the cup as thy blood, shed to cleanse me from my guilt, to cleanse and purify me who am all defiled with sin, and make me holy as thou, O Lord, art holy, and pure as thou art pure; and the glory shall be to the Father, Son and Holy Ghost, world without end. Amen.

"January 14, 1803."—(*Communicated.*)

WELSH BIBLE SOCIETY.

At a meeting of this Society, held last Friday, at the house of Mrs. Owens, Trenton, the following collections were received, viz:

From Steuben & adjacent places by the hand of

Mr. W. R. Evans,	$ 5 50
,, J. Owens,	13 22
,, H. Owens,	1 94
,, H. Hughes,	2 37
,, J. Davies,	13 61
,, W. Gollichar,	1 50
,, D. Thomas,	6 95
,, R. Evans,	6 33
,, W. J. Lewis,	5 50
,, J. Roberts,	10 06
,, J. H. Jones,	1 00
	$67 98

From Utica and vicinity by the hands of

Messrs. T. Pierce and H. Powell,	$52 27
Mr. D. Richards,	7 26
,, J. Rees,	12 13
,, R. Griffiths,	18 87
	$90 53
	67 98
Total;	$158 51
Paid for twenty-six Bibles;	13 00
Balance,	$145 51

RESOLVED,—To send the above balance as a donation to promote the general and glorious purposes of the "American Bible Society."

R. EVERETT, *Sec'y.*

Utica, March 13, 1826.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 79tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Boher do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

BY order of James Cochrane, Esquire, Commissioner &c. Notice is hereby given to all the creditors of George Armstrong, of Annsville, in the County of Oneida, an Insolvent Debtor, to shew cause if any they have, before the said commissioner at his office in the town of Utica, in the county of Oneida, on the sixth day of May next, at ten o'clock in the forenoon, why an assignment of the said Insolvent Estate should not be made, and his person be exempted from imprisonment, pursuant to the act entitled "an act to abolish imprisonment for debt in certain cases," passed April 7th, 1819.

Dated, 18th March, 1826.

GEORGE ARMSTRONG, *Insolvent.*

6w90

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

PRIZE POEM.

FOR LAST YEAR'S RECORDER & TELEGRAPH.

MISANTHROPIC HOURS.

I sometimes feel as I could blot
All traces of mankind from earth—
As if 'twere wrong to blast them not,
They so degrade, so shame their birth.
To think that earth should be so fair,
So beautiful and bright a thing;
That nature should come forth and wear
Such glorious apparelling;
That sky, sea, air, should live and glow
With light, and love, and holiness,
And yet men never feel or know
How much a God of love can bless—
How deep their debt of thankfulness.

I've seen the sun go down, and light
Like floods of gold pour'd on the sky—
When every tree and flower was bright,
And every pulse was beating high,
And the full soul was gushing love,
And longing for its home above—
And then, when men would soar, if ever,
To the high homes of thought and soul—
When life's degrading ties should sever,
And the free spirit spurn control—
Then have I seen, (O how my cheek
Is burning with the shame I feel,
That truth is in the words I speak)
I've seen my fellow creatures steal
Away to their unhallowed mirth,
As if the revelries of earth
Were all that they could feel or share,
And glorious heavens were scarcely worth
Their passing notice, or their care.—
I've said I was a worshipper
At woman's shrine—yet even there
I found unworthiness of thought,
And when I deemed I just had caught
The radiance of that holy light
Which makes earth beautiful and bright—
When eyes of fire their flashes sent,
And rosy lips looked eloquent—
O, I have turned and wept to find
Beneath it all, a trifling mind.—

I was in one of those high halls
Where genius breathes in sculptur'd stone,
Where shaded light in softness falls
On pencilled beauty.—They were gone
Whose hearts of fire and hands of skill
Had wrought such power—but they spoke
To me in every feature still,
And fresh lips breathed, & dark eyes woke,
And crimson cheeks flushed glowingly
To life and motion. I had knelt
And wept with MARY at the tree
Where JESUS suffered—I bed felt
The warm blood rushing to my brow
At the stern buffet of the Jew,—
Had seen the God of glory bow
And bleed for sins he never knew,—
And I had wept. I thought that all
Must feel like me—and when there came
A stranger bright and beautiful,
With step of grace, and eye of flame,
And tone and look most sweetly blent
To make her presence eloquent,
Oh then I look'd for tears. We stood
Before the scene of Calvary,
I saw the piercing spear, the blood—
The gall—the writhe of agony—
I saw his quivering lips in prayer,
"Father forgive them"—all was there.
I turn'd in bitterness of soul
And spoke of Jesus. I had thought
Her feelings would refuse control;
For woman's heart, I knew, was fraught
With gushing sympathies. She gaz'd
A moment on it carelessly,
And coldly curl'd her lip, and praised
The high priest's garment! Could it be
That look was meant, dear Lord, for thee?

Oh what is woman—what her smile—
Her lips of love—her eyes of light—
What is she, if her lips revile
The lowly Jesus? Love may write
His name upon her marble brow,
And linger in her curls of jet—
The light spring flower may scarcely bow
Beneath her step, and yet—and yet—
Without that meeker grace, she'll be
A lighter thing than vanity. ROY.

Original Anthems.—From an advertisement in one of the Boston papers, we perceive that several original anthems are offered for sale, as having been composed for recent occasional purposes. We have not seen either of them, but from the *occasions* alluded to, as having given rise to them, we should think that they *ought to be excellent*. And yet—we regret to say it—if there is a single *eminent composer* of *sacred* music in Boston, he must have made his appearance very lately. If the anthems happen to come under our hand, we shall perhaps give them a more critical notice. Their titles are as follows:—

"An Anthem performed at the funeral of Rev. Dr. Baldwin—an Anthem sung at the Funeral of Rev. Mr. Winchell—an Anthem occasioned by the death of Gov. Hancock, and sung at Roxbury after the decease of Gov. Eustis—an Anthem performed at the ordination of Rev. Mr. Knowles, to the pastoral care of the Second Baptist church and Society in Boston."

We give this article as we found it with some abridgment. Such instances as the one it describes, are not very common.

PRECOSITY OF MUSICAL TALENT.

There is at present in Berlin, a boy between four and five years old, who has manifested an extraordinary precosity of musical talent.—While in the cradle, the predilection of this child for music was striking, and passages in a minor key affected him so much, as to make tears come in his eyes. When about a year and a quarter old, he listened to his father playing the air "Schone Mincha" with one hand, on an old harpsichord, he played it with both hands, employing his knuckles in aid of his short and feeble fingers. He continued afterwards to play by ear. He retains in his memmory whatever he hears, and can tell at once whether an instrument is too high or too low for concert pitch. It was soon observed that his ear was sufficiently delicate to enable him to name any note or chord which might be struck without his seeing it. He also transposes into any key he pleases, and executes with the greatest facility, pieces of fancy extempore.

Miscellaneous.

CRUCIFIXION.

[Crucifixion was a common mode of punishment among the ancient Persians, Carthaginians and Romans. The Jews adopted the mode of crucifixion used by the Romans, which is thus described by Jahn, in his 'Biblical Archæology,' recently translated and published at Andover.]

THE CROSS was the punishment that was inflicted by the Romans, on servants, who had perpetrated crimes, on robbers, assassins, and rebels; among which last, Jesus was reckoned, on the ground of making himself *king*, or Messiah. Luke xxiii. 1--5, 13—15.

The words in which the sentence was given, were as follows: "*Thou shalt go to the Cross.*" The person who was subjected to this punishment, was deprived of all his clothes, excepting something round the loins. In this state of nudity, he was beaten, sometimes with rods, but more generally with whips. Such was the severity of this flagellation, that numbers died under it. Jesus was crowned with thorns and made the subject of mockery, but nothing of this kind could be legally done, or in other words, insults of this kind were not among the ordinary attendants of crucifixion. They were owing, in this case, merely to the petulant spirit of the Roman soldiers, Matt. 27: 29. Mark 15: 17. John 19: 2, 5.

The criminal, having been beaten, was subjected to the further suffering of being obliged to carry the cross himself to the place of punishment, which was commonly a hill near the public way, and out of the city. The place of crucifixion at Jerusalem, was a hill to the northwest of the city.

The cross, otherwise called *the unpropitious* or *infamous* tree, consisted of a piece of wood erected perpendicularly, and intersected by another at right angles near the top, so as to resemble the letter T. The crime, for which the person suffered, was inscribed on the transverse piece near the top of the perpendicular one.

There is no mention made in ancient writers of any thing, on which *the feet* of the person crucified rested. Near the middle, however, of the perpendicular beam, there projected a piece of wood, on which he *sat*, and which answered as a support to the body, since the weight of the body might, otherwise, have torn away the hands from the nails, driven through them.

The cross, which was erected at the place of punishment, being there firmly fixed in the ground, rarely exceeded ten feet in height.—The victim, perfectly naked, was elevated to the small projection in the middle, the hands were then bound by a rope round the transverse beam, and nailed through the palm.

The *feet* as well as the hands, were then fastened to the cross by means of nails. In regard to the nailing of the feet, it may be furthermore observed, that Gregory Nazianzen has asserted, that one nail only was driven through both of them, but Cyprian, who had been a personal witness to crucifixions, and is consequently in this case, the better authority, states on the contrary, that *two* nails or spikes were driven, one through each foot.

The crucified person remained suspended in this way, till he died and the corpse had become putrid. While he exhibited any signs of life, he was narrowly watched by a guard, but they left him, when it appeared that he was dead. The corpse was not buried, except by express permission, which was sometimes granted by the emperor on his birth-day, but only to a very few. An exception, however, to this general practice was made by the Romans in favour of the Jews, on account of Deut. 21: 22, 23; and in Judea, accordingly, crucified persons were buried on the same day. When, therefore, there was not a prospect that they would die on the day of crucifixion, the executioners hastened the extinction of life, by kindling a fire under the cross, so as to suffocate them with the smoke, or by letting loose wild beasts upon them, or by breaking their bones upon the cross with a mallet, as upon an anvil, or by piercing them with a spear, in order that they might bury them on the same day.

The Jews, in the times of which we are speaking, viz. while they were under the jurisdiction of the Romans, were in the habit of giving the criminal, before the commencement of his sufferings, a medicated drink of wine and myrrh, Prov. 31: 6. The object of this was to produce intoxication, and thereby render the pains of the crucifixion less sensible to the sufferer. This beverage was refused by the Saviour for the obvious reason, that he chose to die, with the faculties of his mind undisturbed and unclouded, Matt. 27: 34. It should be remarked, that this sort of drink, which was probably offered out of kindness, was different from the vinegar, which was subsequently offered to the Saviour, by the Roman soldiers. The latter was a mixture of vinegar and water, and was a common drink for the soldiers in the Roman army, Luke xxiii. 36. John xix. 29.

THE CRUELTIES OF CRUCIFIXION.

Crucifixion was not only the most ignominous—it was likewise the most cruel mode of punishment. The sufferings endured by a person on whom this punishment is inflicted, are thus related by George Gottlieb Ritcher, a German physician, in a 'Dissertation on the Savior's crucifixion.'

The position of the body is unnatural, the arms being extended back and almost immovable. In case of the *least motion* an extremely painful sensation is experienced in the hands and feet, which are pierced with nails, and in the back, which is lacerated with stripes.

The nails, being driven through the parts of the hands and feet, which abound in *nerves* and *tendons*, create the most exquisite anguish.

The exposure of so many wounds to the open air, brings on an inflammation, which every moment increases the poignancy of the suffering.

In those parts of the body, which are distended or pressed, more blood flows through the arteries, than can be carried back in the veins. The blood of the lungs, therefore, is unable to find a free circulation. The consequence is an internal excitement, and exertion, and anxiety, which are more intolerable than the anguish of death itself. All the large vessels about the heart, and all the veins and arteries in that part of the system, on account of the accumulation and pressure of blood, are the sources of inexpressible misery.

The degree of anguish is gradual in its increase, and the person crucified is able to live under it, commonly till the third, and sometimes till the seventh day. Pilate, therefore, being surprised at the speedy termination of the Saviour's life, inquired in respect to the truth of it, of the centurion himself, who commanded the soldiers, Mark xv. 44. In order to bring their lives to a more speedy termination, so that they might be buried on the same day, the bones of the two thieves were broken with mallets, John xix. 31—37; and in order to ascertain this point in respect to Jesus, viz. whether he was really dead, or whether he had merely fallen into a swoon, a soldier thrust his lance into his side, (undoubtedly his *left* side) but no signs of life appeared, John xix. 13—37. If he had not been previously dead, a wound of this kind in his side would have put a period to his life. The part pierced was the *Pericardium*,* hence lymph and blood flowed out.

*The membrane that encloses the heart in its cavity.

LADDER OF BENEVOLENCE.

Maimonides the celebrated Jewish Philosopher, in his work "*More Nebuchim*," defines the duty of charity in the following admirable manner. There are, he says, eight degrees or steps in the duty of charity.

The first, and lowest degree, is to give—but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second, is to give cheerfully, but not proportionately to the distress of the sufferer.

The third, is to give cheerfully and proportionably, but not until we are solicited

The fourth is to give cheerfully, proportionably, and even unsolicited; but to put in the poor man's hand; thereby exciting in him the painful emotions of shame.

The fifth is to give charity in such a way that the distressed may receive the bounty, and know their benefactors without being known to them. Such was the conduct of some of our ancestors, who used to tie up money in the hind corner of their cloaks, that the poor might take it unperceived.

The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and name should remain unknown.

The seventh is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know the relieved object nor they the name of their benefactors; as was done by our charitable forefathers during the existence of the Temple; for there was in that holy building a place called the chamber of silence or inostentation; wherein the goods deposited secretly whatever their generous hearts suggested, and from which the most respectable poor families were maintained with equal secrecy.*

Lastly, the eighth and most meritorious of all is to anticipate charity by preventing poverty, namely, to assist the reduced brother, either by a considerable gift or loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding up his hand for charity; and to this our holy law alludes when it says "And if thy brother be waxen poor and fallen in decay, then thou shalt support him; yea, though he be a stranger or a sojourner; that he may live with thee." Levit. xxv 35. This is the highest step, and the summit of charity's golden ladder."

* Hence probably the origin of charity boxes.

The following fact is related as having occurred to Dr. Rodgers, while engaged in soliciting subscriptions and donations for the erection of the Brick Church, in Beekman-street, New-York.

"One morning," says the biographer, "Dr. R., attended by an officer of his church, called, in his soliciting tour, at the house of an excellent woman, a widow, who had recently lost by death a pious and beloved daughter. As her circumstances were narrow, little was expected from her. Indeed they called upon her chiefly to testify their respect, and to avoid the imputation of either forgetting her person, or despising her mite. To their great surprise, however, when their errand was made known, she presented to them, with much promptness and cordiality, a sum, which, for her, was very large; so large, indeed, that they felt and expressed some scruples about accepting it. She immediately put an end to their scruples, by saying, with much feeling and decision,—'You must take it all. I had laid it up as a portion for my daughter; and am determined, that He who has my daughter, shall have her portion too.'"

The following singular facts were stated at a meeting of a public society in Sheffield, England: Gibbon, who in his celebrated history of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of its rents, expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavored to undermine. Voltaire boasted that with one hand he would overthrow that edifice of Christianity which required the hands of twelve apostles to build up. At this day, the press which he employed at Ferney, to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. It is a remarkable circumstance, also, that the first provisional meeting for the re-formation of an Auxiliary Bible Society, at Edinburgh, was held in the very room in which Hume died.

SINGULAR CONVERSION OF A WIDOW'S PROFLIGATE SON.

A minister of Lady H.'s happening to be some time since at Edinburgh, was accosted very civily by a young man in the street, with an apology for the liberty he was taking. "I think, sir," said he, "I have heard you at Spa Fields Chapel." "You probably might, sir; for I have sometimes ministered there." "Do you remember," said he, "a note from an afflicted widow, desiring the prayers of the congregation for the conversion of an ungodly son?" "I do very well remember such a circumstance."—"Sir," said he, "I am the very person; and, wonderful to tell, the prayer was effectual. I was going on a frolic with some other abandoned young men one Sunday through the Spa Fields, and passing by the chapel, I was struck with its appearance, and hearing it was a Methodist chapel, we agreed to mingle with the crowd, and stop for a few minutes to laugh and mock at the preacher and people. We were but just entered the chapel, when you, sir, read the note requesting the prayers of the congregation, for an afflicted widow's profligate son. I heard it with a sensation I cannot express. I was struck to the heart; and though I had no idea that I was the very individual meant, I felt the bitterness expressed of a widow's heart who had a child so wicked as I knew myself to be.

"My mind was instantly solemnized. I could not laugh; my attention was rivetted on the preacher. I heard his prayer and sermon with an impression very different from what had carried me into the chapel. From that moment the gospel truths penetrated my heart; I joined the congregation; cried to God in Christ for mercy, and found peace in believing; became my mother's comfort, as I had long been her heavy cross, and through grace, have ever since continued in the good ways of the Lord. An opening having lately been made for an advantageous settlement in my own country, I came hither with my excellent mother, and for some time past, have endeavored to dry up the widow's tears, which I had so often caused to flow, and to be the comfort and support of her age, as I had been the torment and affliction of her former days."

FENELON.

"In one of his charitable walks," says the cardinal Maury, "Fenelon met a peasant, still young, but plunged in the deepest affliction. He had recently lost a cow, the only support of his indigent family. Fenelon attempted to comfort him, and, by giving him money to buy another, alleviated his sorrow; still he had lost his own cow, and the tear continued to fall. Pursuing his journey, Fenelon found the very cow, which was the object of so much affliction; and, like the good shepherd, he himself drove it back before him, in a dark night, to the young man's cottage. "This says the cardinal Maury, "is perhaps the finest trait in Fenelon's life; wo be to those who read it without being affected. The virtues of Fenelon," continues the cardinal, "give his history something of the nature of romance; but his name will never die. The Flemminders bless his memory, and call him the good archbishop."—*Butler's Reminiscences.*

Extract of a Letter from England.

ENGLISH AGRICULTURE.

The English carry agriculture to great perfection. Every spot of ground capable of cultivation is improved. Wherever I have been, the fields are generally small, enclosed by hedges, and made perfectly smooth, by means of cast iron rollers. Numerous trees are left to grow around the hedges, and scattered over the fields.—These are so nicely trimmed, as to add greatly to the beauty of the country. Not a weed is suffered to grow. The crops all look well, and are much more productive than ours. The cattle and sheep feed on grass up to their knees, and look, as we should say, fit to kill. The slight enclosures that keep them in their pastures, would be but a poor protection against our lean, half-fed, unruly animals. Here the cattle have no need to break fences They have food sufficient within their own domains. I came here under the impression that the country was bare of trees. On the contrary, I find it better stocked in this respect than the thick settlements of our own country. We wantonly destroy trees as if they were of no value: here they are planted and nursed with as much care, as though they bore choice fruit.

ENGLISH SHEPHERDS.

The whole region around the English lakes, comprehending parts of Lancashire, Westmoreland, and Cumberland, which here corner upon one another, is strictly a pastoral country, where the shepherd's pipe is still heard, and Arcadian simplicity still resides. All the villages are small, consisting of little more than assemblages of shepherds. The face of the country exhibits few marks of agricultural improvement, of which indeed it is not susceptible to any considerable extent, being uniformly broken, and composed of continuous ranges of mountains. Flocks of sheep cover the sides of these, as far up as verdure has crept, and all beyond is naked rock, or crags slightly shaded with brown heath and grey moss. So bright is sometimes the colour of the former plant, added to the orange complexion of decayed fern, as to appear among the clouds like gleams of sunshine.

Such a region must necessarily have a sparse population. The inhabitants are plain, simple, unsophisticated, kind and gentle in their manners. In the course of our ride, we fell in with several shepherds, who were driving their numerous flocks to market. They were intelligent and communicative, entering freely into conversation, and cheerfully imparting information respecting their employment. In every instance, they were accompanied by their faithful dogs, a beautiful speckled animal with erect black ears, and so well trained, as to relieve the master of all trouble in keeping his sheep in the path. If one of the flock happens to loiter or stray, the watchful dog instantly observes it, and attends to his duty without bidding.

Every step of our travels about these lakes reminded me of the interior and mountainous districts of New England. Although there is not so much general intelligence, and hardy industry in the inhabitants, there is in many respects a striking similarity of manners. Along the road are to be seen groups of children, neatly clad, with school-books in their hands, who seldom fail to salute the passenger by a bow or curtesy; and the men whom we chanced to meet on the way, generally made a slight inclination of the head, with sometimes a friendly good morrow. How different is this decency of manners from the wild and vacant stare of the Irish peasantry, or the clamorous rudeness of the lower classes in the more southern parts of England!—CARTER.

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

79tf A. HITCHCOCK.
Utica, June 28. 83 Genesee-street.

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village on the most favourable terms a general assortment of

GROCERIES,

among which are
20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do.
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 79t

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79t

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m23

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER,

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

††† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*